# The Christian Century

## A Journal of Religion


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## The Terror in India

*By Negley Farson*

## A Bishop Seeks Soul Freedom

By Frederick B. Fisher

## Church Work for Churchwomen

An Editorial

Fifteen Cents a Copy — July 2, 1930 — Four Dollars a Year

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# The CHRISTIAN CENTURY

July 2, 1930

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## The Office Notebook

Well, the summer book review contest is officially announced in this issue. Now we will see whether the readers of The Christian Century can tell a good book from a not-so-good one, and whether they can pass on their discriminations to others.

A new note is struck with the advertisement of the Columbia Conserve company, which appears in this issue. Many of our readers are already familiar with the remarkable progress toward industrial democracy which has taken place in this famous Indianapolis canning company's plant. But it is evident that the company, having registered sound progress so far, is now ready to do some more pioneering.

And a reader in Texas doesn't like the "And So Forth" part of our staff correspondence. Just why, he doesn't say. But there can be no doubt about his feelings. It's not a matter of life or death to the editors. But a paragraph of miscellaneous short items does seem a good way in which to end much of this correspondence. Can you suggest a better heading?

One reader, now traveling in Europe, suggests the organization of a new order of Gideons, to distribute The Christian Century through foreign hotels and libraries. The circulation manager pronounces this a sound idea, and is willing to enroll members at $5.04 per member. Each member can make his own choice as to the hotel to which his copy is to be sent. Perhaps there will need to be ranks of membership: Regular membership, $5.04; distinguished membership, $10.08; right worthy membership, $25.20; sustaining membership, $504.00. For $2,520.00 the member will be allowed to name the new order.

Very few international religious gatherings are meeting during July, but August will be full of them. From August 5 to 11, the Christian Endeavorers will be convening in Berlin. The World Alliance for international friendship through the churches will meet in Murren, Switzerland, August 19-25. The next day the continuation committee of the World conference on faith and order (the Lausanne aftermath) will convene in the same place. We suspect that it will be pretty much the same bunch. The continuation committee of the Stockholm affair—the life and work people—will gather in the chocolate town, Vevey, Switzerland, from August 30 to September 5. And there are numerous other committee meetings announced by the Federal council. Reading them over, we begin to wish that we were a Christian statesman. Switzerland in August and September sounds a lot more attractive than South Dearborn street.

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# The CHRISTIAN CENTURY

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## EDITORIAL

PENDING receipt of a complete copy of the second volume of the Simon commission report, or of a full summary, it is impossible to make more than a preliminary comment. But it is clear, even from the first hurried reports cabled from London, that the commission has failed to deal with the vital issue in India. It proposes, by a new system of federal organization and by the erection of provincial legislatures, to give India a further tutelage in the art of self-government. It does not touch the evident evils of the present system of dyarchy. And on the one overwhelming issue it maintains a fatal silence. The report says not a word about dominion status! Not a word! After all the discussion, all the promises, the commission tells India, "No dominion status in our stock, but here is something else just as good." Is there the slightest possibility that any considerable portion of Indian opinion will be satisfied with such a solution? On the contrary, first reports from India indicate that even the moderates, who up to this time have been working with the viceroy, are denouncing the proposals of the Simon report as a backward step from the present political status of their country.

### The Simon Report's Fatal Silence

### If Bombing Planes, Why Not Bombing Movies?

A RUSSIAN aviation commission recently visited the United States. While here it negotiated a deal with the Glenn L. Martin airplane building company which was to bring $2,000,000 to the company and twenty bombing planes to the soviet government. Moreover, it was to open the door for the building of an airplane factory by the Martin company in Russia. But the navy department objected to the deal. So did the state department. So, finally, did the white house. Vague words were spoken about the danger of some of these planes getting down to Russia's Afghan border, finding their way into unprincipled hands there, and perhaps being used in a way to annoy the British administration in India, and so to create unpleasantness between the British government and that of the United States. Whereupon the Martin company, apparently accepting that as a natural procedure on the part of the American government, called off the deal. In this period when all airplane companies need all the contracts they can get, it threw this contract away. And with the same motion, it gave up the chance to expand into a foreign market with enormous possibilities for the future. All of which was quite as it should have been. In a period of international tension, it is just as well not to have American business expansion in the earth's hot spots represented in terms of bombing planes. But if the government is to apply such powers of supervision to the growth of the infant airplane industry, why should it not apply the same powers to the export of moving pictures? Many a film has proved as capable of blasting away the foundations of international understanding and good will as any bombing plane. How long will it be before state department supervision of export films is established?

### And Now, a Code for the Movie Advertisers

HAVING made public the code of ethics which is to govern the making of movies (perhaps), Mr. Will Hays's motion picture organization has now gone ahead to draw up a code for the advertisement of the pictures after they are made. No one will deny that when it comes to codes, the movie advertisements offer a tempting field. There are twelve points in the new code. Many of these merit wide publication, whether they are ever observed or not. Thus, point two states: "Good taste shall be the guiding rule of motion picture advertising." Point three declares: "Illustration and text in advertising shall faithfully represent the pictures themselves." Point eleven: "Nudity with meretricious purpose and salacious pos-

tures shall not be used." Point twelve: "Court actions relating to censoring of pictures, or other censoring disputes, are not to be capitalized in advertising." This, coming on top of the exposure and withdrawal of the fake "Ingagi" film, shows that the movies are beginning to feel the weight of public condemnation that has been stirred against them. Whether the advertising men will pay any more attention to this code than the production men have to other lists of "do's" and "don'ts" remains to be seen. On the very day on which this advertising code is published, we discover at the top of the movie advertisements in one Chicago paper a film called "Unguarded Girls," and the advertising reads in this fashion: "Shows everything! Actual scenes! On account of the delicate subject and scenes adult men only will be admitted." Our readers can watch the effect of these new resolutions on the actual advertising of the moving picture theaters.

## Radio's Potential Greatness and Immediate Peril

HAD they tried, the eminent men of business who are gathering control of electric power could not have arranged a more striking demonstration of their peril to society than was shown at the recent banquet of the second world power conference. The ability of the radio to reach every part of the earth with its instantaneous message was exhibited as it had never been before. Diners at the banquet, which was held in Berlin, heard President Hoover speaking in Washington, Mr. Edison in West Orange, New Jersey, Owen D. Young in San Francisco, and Signor Marconi in London. But the mechanical marvel which produced this genuine international banquet was overshadowed by the attempt which had been made to censor the speech, delivered to the diners in person, by the American ambassador to Germany, the Hon. Frederic M. Sackett. As most newspaper readers now know, the customary preliminary release of Ambassador Sackett's speech to the press brought down on him the wrath of Mr. Samuel Insull, whose authority as a power magnate proved to be less in Berlin than in Chicago. Mr. Insull demanded that the ambassador cut out of his speech the part in which reference was made to the high cost of power to the consumer. Mr. Sackett had charged that the average price to the consumer is about fifteen times the cost of production, and had remarked that no other major industry with which he was familiar made any such margin of profit. Since Mr. Sackett's biography in "Who's Who" shows that a considerable portion of his career has been given to the presidency of coal and utilities companies, it is reasonable to suppose that he knew what he was talking about. Nevertheless, Mr. Insull, as a power magnate of the first rank, did not hesitate to attempt to censor the words of an ambassador of the United States. He failed, and failed in such a way as to give the ambassador's speech an international hearing. But, as radio broadcasting becomes ever more widely effective, and as its control in the United States drifts increasingly into the hands of the utilities and power corporations, the question rises as to how long it will be before a Mr. Insull will be able to choke off all critics.

## Mr. Morrow's Constituents Want a Wet

AMBASSADOR MORROW won the republican nomination for senator from New Jersey by an overwhelming majority. Comment on his victory seems to have divided along two lines. On the one hand, the wet press hails the result as evidence of a public demand for the abandonment of federal prohibition. Thus, the New York World speaks of a "mandate" having been given congress. On the other hand, most of the dry press attempts to belittle the wet-and-dry significance of the vote, and to claim that Mr. Morrow's triumph over his two opponents was really nothing more than a personal tribute. Undoubtedly, there is something in this latter contention. It is unlikely that any candidate running in a three-cornered fight could have won by such a wide margin unless he had had great attributes of public service and personal attraction to his credit. Mr. Morrow had these. In the face of his great services at London and in Mexico many a New Jersey citizen must have hesitated to vote against him, no matter what his views on prohibition. But this does not fully explain the Morrow victory. The Morrow victory is to be explained on the basis that democracy, at least in its broader aspects, works. The majority of the people of New Jersey are wet. They always have been wet, as they proved in pre-prohibition days and when their legislature refused to ratify the 18th amendment until two years after it had gone into effect. They still are wet, as they showed when their state, as a state, brought suit before the supreme court to establish the unconstitutionality of the amendment. They will continue wet for some time to come. Mr. Morrow ran as a wet, and a majority of the people of the state wanted a wet to win. He won. Likewise, when a majority of the people of the United States want wets to win, they will win; congress will go wet; the repeal of the 18th amendment will be started under way. But not before.

## Episcopal Rector Makes Submission to Rome

THE submission of Rev. Selden P. Delany to the Roman Catholic faith will be hailed on one side as a notable conversion and on the other as a notable defection, but will occasion no great surprise on either side. Dr. Delany has recently resigned as rector of the church of St. Mary the Virgin (Episcopal) in New York city. He is 56 years old, has been an Episcopal clergyman for almost half of that period, with increasing Catholic leanings, and has held important posts in his church. His reasons for the change of his allegiance add nothing to the reasons commonly advanced by converts to Rome, except that

he lays less stress upon the ceremonial and emotional elements, and more upon the conviction derived from historical studies that the papacy derives its powers from Christ by inheriting authority committed to Peter. Just how one can, by the study of early church history, arrive at the conclusion that Peter actually had and exercised any such authority over the church as has been subsequently claimed and exercised by the popes, and that this authority was transmitted through an unbroken succession of bishops of Rome, some of whom distinctly disclaimed any such power and dignity, must always remain a mystery to those who do not fall into the same delusion. Back of such a conclusion, apparently, there is always the assumption that Christ *must* have established an authority somewhere on earth and set up the machinery to maintain a perfect unanimity of belief. With that assumption firmly fixed, the object of inquiry becomes not whether he actually did so, but in whom and in what institution. And on that assumption is it also easy to see how one may grow dissatisfied, as Dr. Delany says he became, with the varieties of belief permitted in the Protestant Episcopal church and with its "trend toward union with the other Protestant churches" which permit still wider variations. He has gone to his own place. May he find peace!

## Unemployment Bills Before the Senate

NEITHER congress nor any other legislative body, nor all the legislative bodies in the country put together, can immediately solve the problem of unemployment. But there are some things that congress can do which will help. The first is to pass the three bills already approved by the house of representatives and now before the judiciary committee of the senate. Some hundreds of leading sociologists, social workers, economists and statisticians have united in a letter urging the passage of the bills. They provide for a national system of employment offices, a program of public works planned to take up the slack of labor due to seasonal occupations, business depressions or other unavoidable causes, and a more satisfactory system of statistics regarding employment. It is difficult to deal with any maladjustment in society until the facts about it are adequately known. The recent census included more data on employment and unemployment than had hitherto been collected, but a decennial count of idle hands is not enough. Everybody knows that there is an immense amount of unemployment. But how much? and where? and in what industries? Among Chicago's 3,373,753 people there were, when the enumeration was made in April, 143,000 out of work, counting only those who were employed a year ago and those now looking for work. If that throng of the unemployed could be visualized, and if we had enough imagination to see what it means for that many people, many of them with dependent families, to face Saturday night with no cash reserve and no pay envelope, and then another and another with still no pay envelope, it would be much more startling than the news that the value of stocks declined by a billion dollars in a day's slump of the market.

# Church Work for Churchwomen

IN our present day religious organization, the most needy and the most promising field for reconstruction is that of women's activity. The whole range of churchly activity needs reconsideration, but the easiest place to begin is with the feminine portion of the membership. We are not referring to any overhead, general activity, but to the work of the local church itself. It is quite possible that the development, during the past generation, of a considerable number of somewhat grandiose general organizations has drained off attention from the basic business of getting the rank and file people of the churches to take their church membership seriously. Possibly, too, this movement for general organization which invests a few leaders at the top with the semblance of power to speak for an alleged constituency of millions is really a compensatory escape from the brute fact that the effective forces of the local church are disintegrating.

Be that as it may, it is beyond dispute that the significance of church membership is fading out. So many things that used to be done by the churches are now being done by non-ecclesiastical agencies that the distinction which formerly attached to church membership has been substantially whittled away. The neighborhood theater, the extensive system of business men's clubs of which Rotary was the first, the elaborate development of women's clubs, the community chest—these are some of the more obvious ways in which the function of the church to provide forms of charity and fellowship and culture and service, and even entertainment, for the participation of its members has been thinned down to something almost imponderable. Once it was the lodges which claimed first the men and later the women, but now the community is honeycombed with agencies each embodying some function traditionally associated with religious organization. If, instead of looking back over a single generation, our observation were extended to cover several centuries, we should see that this process of differentiation from the rich and inclusive functioning of religion has been going on for a long time. The whole system of education, once a major function of religion and now completely severed from it, is a conspicuous illustration.

But we are now concerned only with the shorter perspective. Every thoughtful pastor is hard-pressed by the practical necessity of "finding something for the members to do," something that will give the tang of reality to their association with the church. There remains, of course, the worship service, in which, so

far, no non-ecclesiastical agency has sought to compete with organized religion. But ethical religion cannot survive on worship alone. Yet that is practically what the church is coming to. If we allow the concrete interests of life to be split off from religion one after the other the act of worship itself will surely lose its reality. It will take place in a vacuum, and that kind of worship is artificial and decadent.

These observations are made in order to suggest that the problem of woman's relation to the church must be considered as a part of the total problem of investing church membership itself—that of men as well as women, the old and the young—with significance. There is no value in considering women by themselves. What is needed is a conscious definition of the function of the church in the actual world of today. Only when we can come to terms with the larger problem can we have confidence in attacking any part of it. In a general way, the leaders of religion are fairly well agreed as to the church's function. It is both social and personal, not in the sense of two separate activities but of two aspects of a single activity—the building of a Christian society. The old appeal of a salvation which takes the individual out of the world and sets before him rewards and satisfactions in some other world, while the world of everyday reality is regarded with relative unconcern, falls on increasingly deaf ears. If religion is to survive it must demonstrate itself in this complex and concrete social order in which the individual finds his life. This basic concept underlies most of the vital cooperative movements of the churches, of which the Federal council is the outstanding illustration.

But the concept is not getting itself woven into the understanding and the activities of the rank and file of church members. It does perhaps infiltrate vaguely into their minds from the sermons of their pastors, but mere preaching is not sufficient. Something must be done about it. The local church itself must be wholly re-oriented in relation to its function as the builder of a Christian society. Church membership must be re-examined and re-defined, and invested with a significance appropriate to the task which the church as a whole conceives for itself. A man's membership in the church must carry with it a more definite and richer meaning than an amiable attendance on Sunday morning worship and a generous check for the support of the institution. Youth's relation to the church must be reconsidered and appropriate activities and responsibilities defined. Women's membership must be lifted to a level of action and purpose consistent with the dignity of the church's function and the peculiar contributions which women can make to it.

This, of course, is a huge undertaking. But until something is done toward its accomplishment the social idealism of religion will spend itself in ineffectual resolutions passed by conventions and headquarters' councils. The overhead organizations will continue to represent that they speak for so many million church people on world peace, or on race relations, or on crime and lawlessness, or on prohibition, or on political corruption, or on the moral aspects of immigration, or tariff, or child labor or working hours, or on any of the issues which from time to time become acute in the process of Christianizing the social order, while these millions of church members are quite unaware that they are being "represented" on one side or the other of such questions. It is, we repeat, a huge undertaking. It is so huge that when once it is confronted it will probably revolutionize the entire curriculum of the theological seminaries for the training of ministers. But it will never be confronted by the seminaries in a systematic way until some individual pastors, on their own initiative, with only common sense to go upon, but with faith and an adventurous spirit mixed with great tact and patience, do actually begin to do something about it in their local parishes.

And the easiest way to begin, as we have already said, is with the women of the church. Easiest because their relation to the church is, perhaps, more vital than that of any other group. But also because women, having a certain margin of time in their daily economy which can be devoted to extra-domestic activities, may more readily be organized into a functioning group if the aim of the organization appeals to them as worthy. And besides, the women are already organized. They have their two types of organization, the Ladies' Aid society (called by various names) and the Women's Missionary society.

But no pastor who conceives religion in the vital terms of its social function can look upon these two feminine agencies as they now exist without feelings of pathos. That women's membership in the church should have no richer and more adequate expression, that the cultural and practical outlook by which the minister himself is inspired in his preaching should have no organized embodiment in his church, and particularly in the women of his church, should prompt him to vigorous action. There is nothing more timely or more important that he can do than to revamp and re-project the organized expression of women's membership in his church. He will have to go against the pull of other types of organization which have been draining off the talents and allegiance of church women from the church. But that is of the essence of his problem. In working at it, he will be not only saving his women members, but he will be enlisting them under a banner symbolizing an incomparably more effective type of social service and a richer kind of personal culture than is afforded by their clubs. And he will be starting a return movement for saving the church itself which is in peril of being left in a vacuum as one by one its concrete functions are taken over by secular agencies.

That these thoughts are shared in some degree by others besides The Christian Century was made manifest at the sessions of the second annual meeting of the National Council of Federated Church Women held recently in Chicago. This young organization is handicapped, in our opinion, by a clumsy title and, if our inferences are not incorrect, by an agreement with

certain other women's organizations which inhibits any direct dealing with women in the local churches. The purpose underlying the new organization is stated thus: "To provide a medium through which the Protestant womanhood of the nation may speak with one voice and bring the impact of united influence and effort to bear wherever sacred interests are involved or human welfare imperiled."

The need of just such an integration of the Christian womanhood of the nation is the major premise of all that we have said above. The new movement, we believe, will be hailed with enthusiasm by all who confront the problem of the contemporary church in terms of contemporary life. But the weakness of the movement is in its inability to get at the rank and file women of the churches. As it now stands, the structure of the new organization rests upon such interdenominational organizations of women as now exist in local communities. There are said to be about two thousand such organizations. But it is a fallacy to assume that these represent the "Protestant womanhood of the nation." Many of them do not represent the women of the churches at all, but the churches themselves. As a matter of fact, it is a rare community in which the women's organizations in the local churches—ladies' aid or missionary society—are federated or united in any fashion across denominational lines. Occasionally one hears of a local interdenominational woman's missionary organization, but who knows of an interdenominational ladies' aid society?

If the Federated Church Women's enterprise is to have any reality, if it is to have the right to "speak" for "the Protestant womanhood of the nation," it must go deeper than the existing interdenominational agencies, most of which are feminine in their officiary but not in their auspices, and penetrate to the women of the local churches. These rank and file women will respond to the great conception which actuates the general movement. They will be glad to reorganize their churchly activity on a higher level in which will be included the missionary enterprise and much more—all the round of cultural and practical interests which belong to the modern conception of religion. Their meetings and discussions and activities will create an intelligent and ardent enlistment in the whole range of the church's idealism. There will then exist a real body of feminine conviction for the general organization to "represent" and to "speak for." The idea which has seized the minds of the leaders of this new movement is too great and too important to be allowed to spend itself in a paper scheme. The general organization must have a genuine constituency, not a paper constituency, a rank and file as well as captains and generals.

It may be said that the Women's Council of home missions and the Women's Council of foreign missions have preëmpted this field and will not allow any other general agency to work among the women of the local churches. Very well. Then these estimable agencies must be told that their claim to such a monopoly can no longer be allowed.

The time has come bluntly to say that the traditional conception of missions, home or foreign, or both, as the chief and most characteristic function of the church of Christ, is obsolescent and will soon be obsolete. Christian women—and Christian men, also—have a responsibility and a range of religious interests which are not described by the traditional connotation of the words missions and missionary. The missionary task is but a part, and a subordinate part, of the Christian enterprise. No missionary organization can rightly claim a monopoly of the rank and file women of the local churches. And if any such organization puts itself in the way of the timely and statesmanlike plan of creating a "medium through which the Protestant womanhood of the nation may speak with one voice" on the great issues which arise as we move toward a Christian world, the pastors and the women of the local churches should see to it that such obstacle is removed.

# The Heritage of Augsburg

FOREMOST among the Protestant creeds, in time and in importance, is the Augsburg confession, the fourth centennial of which is now being celebrated. In dramatic intensity second only to that crucial hour when Luther faced the emperor, the emissaries of the pope and the assembled dignitaries of the Holy Roman empire at Worms in 1421, was the scene when Luther's associates presented to Charles the Fifth and the diet at Augsburg the carefully considered statement of their faith. It was at three o'clock in the afternoon of Saturday, June 25, 1430, on the second day of the diet—which had been called for April 8 but was ten weeks late in assembling—that the Protestant representatives took their stand before the emperor and began the reading of the historic document. Charles had suggested that they simply hand the manuscript to him, but having been publicly accused of departing from the faith and dividing the church and publicly summoned to state their case, they insisted upon stating it publicly. Only a few auditors could gain admission to the little chapel of the bishop's palace. A few score more of the throng assembled in the court outside could hear through the open door the strong voice of Dr. Beyer as he read. But the words have echoed through the centuries and across continents.

Luther was not among those present. Still under the ban of the empire which had rested upon him for the past nine years, he had been compelled by his patron, the Elector Frederick of Saxony, to remain at Coburg, the nearest town in a friendly jurisdiction. But his spirit animated the group of Protestant representatives. Unfortunately, not all of the Protestants were of one mind on the points at issue; or, to speak more truly, it was unfortunate that they felt

that they could not cooperate in the great work of reforming the church without being of one mind on all the theological points which the statement covered. Zwingli and the Swiss reformers knew the substance of Melanchthon's draft of a Protestant confession and could not give assent to its pronouncement in regard to the real presence in the eucharist. Other Protestants from Brandenburg and Nuremburg represented still other shades of opinion. These, it must be remembered, did not constitute divisions of an originally united Protestantism, but different types and degrees of dissent from the Roman doctrine and practice.

Upon one point the Protestants agreed. They would not give assent to the proposition that the diet of the empire, a purely political body, had the right to determine the faith of Christendom. Before, during and after the diet, their appeal was to a general council of the church. That council was not held until, years later, the lines between the Roman church and the reformers had been still more clearly drawn and the relations between them so embittered by conflict that the council could be expected to do nothing but restate the old doctrines and consolidate the position of the papal party.

In truth, there was little ground to expect anything else at Augsburg. Originally summoned by the emperor in smooth words "to settle the differences, abandon obstinacy, and use diligence to listen to, understand and weigh every expression, opinion and view in love and graciousness among ourselves, to compare and bring them to a single Christian truth, that we all may hold one single and true religion and, as we all are and do battle under one Christ, we may thus all live in one commonwealth, one church and one unity"—the diet's real purpose had been to force the reformers back into the fold. The stage was set, not for conference and compromise, or for calm deliberation upon the abuses which had crept into the church, but for the crushing of the protestants. That it did not succeed in this was due partly to the moral force of their religious leaders and partly to the resistance of the Protestant princes. Melanchthon's statement—cautiously phrased on the doctrinal points at issue, though not without iron in the sections devoted to the abuses which demanded reformation—might as well have been put in Luther's more blunt and vigorous terms. It only confirmed the alienation between the Saxon reformers and those of southern Germany and Switzerland, and won no concession from the Catholics.

So it came to pass that this first and most permanently influential formulation of the Protestant position was framed on the assumption that complete doctrinal agreement was essential to Christian fellowship. The principle of the liberty of individual opinion was lost sight of in the desire to demonstrate the orthodoxy of the reformers. At Augsburg there was stamped upon Protestantism the character of a religion of a creed. In the years that followed, creeds begot controversies as surely as the fertile minds of men produced opinions which were the expression of their diverse experiences, and controversies begot bitternesses and divisions when every party considered its own opinion not only absolutely right because identical with the plain teaching of the infallible word of God but an essential part of that foundation of faith upon which a united church must rest.

Early in his career, and especially in connection with his controversies with the Anabaptists of Nuremburg in the decade preceding the diet of Augsburg, Luther had arrived at the conviction not only that scripture is the infallible authority for religious truth but that its meaning is perfectly clear and unmistakable to any honest man. Whoever, therefore, professes to hold a different opinion as to its meaning is not an honest man, *ergo* not a good Christian. It is with this principle in mind that one must interpret Luther's refusal to take the hand of Zwingli at the close of the conference at Marburg in 1429, when they had failed to come to agreement on the doctrine of the Lord's supper and the meaning of the phrase, "This is my body," and read his apparently harsh words, "You are of another spirit." Every difference of doctrine becomes the sign of wilful rebellion against God or a deep moral defect on one side or the other, if God has spoken so clearly that every one who is willing to listen must necessarily hear the same message. With this background also one must view the failure of the Protestant parties either to agree upon their doctrines at Augsburg or to agree to live together in harmony without doctrinal agreement.

It was not the quarrelsomeness of petty or contentious spirits. These were men of mighty mold, engaged in a conflict of tremendous import. Under the conditions of that conflict, it seemed necessary to the Saxon reformers, in order to justify their course before the bar of humanity and to their own consciences—and before the emperor from whom they vainly hoped at least the favor of a benevolent neutrality—to stress their adherence to as much of Catholic orthodoxy as possible, to show that they were a body having beliefs as definite as those of their opponents and better grounded in scripture, to disavow any connection or sympathy with those extremists whose plea for individual liberty and the rights of the poor threatened to disrupt civil society as well as the church, and so to demonstrate that they were entitled to recognition by the empire as well as by the states in which they had already gained the ascendency.

Whatever may have been the merits of this strategy for the purpose immediately in view, its effects upon the future of Protestantism were serious in the extreme. It fastened upon the whole movement a habit of intolerance which was alien to its initial impulse. It induced a preoccupation with governmental support. While laying the foundation for the troublesome distinction between established churches and dissenting bodies, it furnished both with a pattern upon which to urge their claims to the exclusive favor

of God on the ground of exclusive possession of the doctrines—and later the organization—inerrantly and unmistakably revealed in his word.

It would be unfair to charge the Augsburg confession with sole responsibility for this train of evils, or to withhold from it the credit for another and more admirable series of consequences. It did more than any other single item in Protestant history to establish the tradition of theological scholarship and of effort to arrive at clear and true results in religious thinking independent of ecclesiastical authority. And many other influences cooperated to turn these results in religious thinking into barriers between Christians. But the first great Protestant creed must bear the primary responsibility for fixing the character of Protestantism as a multitude of warring sects afflicted with delusions of grandeur resulting from the conviction that doctrinal correctness is the great desideratum and that they are, each in its own mind, absolutely right.

The quadricentennial of the Augsburg confession must therefore be celebrated as an anniversary of Protestantism sectarianism. For many, this will be a melancholy festival. But that is not the whole story. It is a celebration of a high point in the lives of certain great men who inaugurated a movement greater than their own comprehension of it, and whose courage and devotion merit praise which need not be the more grudgingly given if we recognize the limitations under which they worked and if we resolve to possess the land of religious freedom which they glimpsed from afar but could not enter.

# The Telephone

## A Parable of Sated the Sage

I HAVE a friend who is a Famous Man, and he writeth Very Learned Books. And if I were to find any fault with his Books, it would be that they be Too Bookish, but I am not given to finding fault.

And he sate with me in my Study, and we were interrupted two or three times by the Telephone.

And he said, I wonder that thou canst work with a Telephone in thy Study; for it breaketh in upon thy Meditation, and smasheth up thy Trains of Thought.

And I said, It is sometimes an Annoyance, but otherwise a Convenience; and I should be very sorry not to have a Telephone.

And he said, I will not submit that my life shall be made a Series of Disconnected Impertinences.

And I said, Was not the life of the Lord Jesus such a series? For when he was weary and did flee to the desert places for solitude, they would ring him up. And as he was in the way to heal someone, he was subjected to the Disconnected Impertinence of a touch of his garment's hem.

And he said, Nevertheless, I will not dangle my life on the end of a wire.

And he said, Dost thou suppose that John Wesley could have been a Christian if he had had a Telephone in his Study? Or that Martin Luther could have written his Massive Tomes if he had thus been at the mercy of everybody's call? Or that Saint Francis of Assisi could ever have risen to sainthood under that sort of annoyance?

And I said, I think John Wesley could have endured the Telephone better than he was able to endure the interruptions of his scolding wife. I have no doubt that Martin Luther would now and then have cast his Inkstand at the Telephone, but he would have had one, just the same. And Saint Francis, I am sure, would not only have chatted cheerfully, but would have been happy in the thought that the Little Birds did perch along the Wires and the Little Flowers did grow along the line of the Telephone Poles.

And he said, I wonder that thou canst write so much and be so much interrupted.

And I said, Whether I write much or little, or write well or poorly, this must I always have, contact with Human Life. My Books are Telephone Messages from men of other generations; I ring them up when I want converse with them, and I hang them up when I have done. But this I must have, which is Stimulating Contact with mine own Generation. And if it be Annoying at times, still is it a Vital Connection with Living Men, and I need it for mine own soul's good.

# *VERSE*

## *Days*

HOW can I tell which days have yielded fruit?
The days I labored at a task not mine?
The days I yielded to a wild pursuit?
The days I cast my pearls before the swine?
The days I hoarded every golden hour?
The days I laughed? The days I bore in pain?
The days when all my honey had turned sour?
The days I gathered in another's gain?
The days I studied and the days I wrought?
The days I loafed and only trusted God?
The days when whispered dreamings came unsought,
And I drew wisdom as I turned the sod?
How shall I know which ones of all the days
Shall on the last day bring me blame or praise?

ELIOT KAYS STONE.

## *Sidewalks and White Beaches*

HIGH above sweltering sidewalks
Worn, sweating women drape
Their washing, and wistful children
Peer from the fire-escape.

White beaches that look toward the Azores,
With winds out of Labrador,
Are lonely for languishing children
Who play on the tenement floor.

EARL BIGELOW BROWN.

# The Terror in India*

By Negley Farson

BOMBAY, India, June 23.—Bearded Sikhs—several with blood dripping from their mouths—refusing to move or even to draw their "karpans" (sacred swords) to defend themselves from a shower of lathi blows. Hindu women and girls dressed in orange robes of sacrifice flinging themselves on the bridles of horses and imploring mounted police not to strike male congress volunteers, as they were Hindus themselves. Stretcher bearers waiting beside little islands of prostrate, unflinching, immovable Satygraphis, who had flung themselves on the ground, grouped about by their women upholding the flag of swaraj.

These were the scenes Saturday in the Maidan esplanade where the six-day deadlock between police and Mahatma Gandhi's followers broke out in a bewildering, brutal and stupid spectacle.

*Forbid Parade*

The trouble arose over a magistrate's order prohibiting a parade of congress volunteers before Motilal Nehru, president of the congress party, who came here to Bombay to lead and stiffen the civil disobedience campaign. Nehru, let it be said, has the reputation of being nonviolent himself. Nehru was going to take the salute of this monster congress volunteer review. When he learned that the police had prohibited it, also that blood would be let, he persisted. Therefore, as the leader of one side, Nehru permitted it to come off. In fact he must have wanted it. After watching brutality that made me physically ill, martyrlike courage so sublime it wrung my heart—I asked a bleeding volunteer if that were not so.

"Yes," he cried fanatically, "we wanted it! We wanted it! We want to show the whole world what the British are doing to us!"

Which gives you one reason why apparently decent English police sergeants were forced to beat nonresisting men. They were resisting—but in a manner peculiar to India itself.

*Weird Procession Starts*

The scene opened at 6 o'clock outside the esplanade. At the police station facing the park some hundreds of yellow-turbaned, blue-clad, barelegged mahratti policemen were leaning on their dreaded bamboo lathis under the command of a score of English police sergeants in topees and cotton drill.

I first thought that the congress, knowing the police strength, had called the monster review off. Then reports coming by telephone told that marching detachments of congress volunteers were being headed off in other parts of the city as they were trying to assemble. The sergeants tightened their belts.

At 6:45, marching in good formation down the tree-lined boulevard, came the first detachment of volunteers. This was the ambulance unit, mostly boys and young doctors dressed in khaki, with red cross badges on their arms. They marched past the waiting police without a glance to the south side of the playing field, where they parked their ambulances and brought out their stretchers. It was gruesomely like nurses and orderlies preparing an operating theater.

At 7 o'clock began to come processions of white-robed volunteers bearing red, green and white banners, singing "We Will Take Swaraj—India, Our Motherland." At the head of each walked a detachment of women and girls dressed in orange robes, many garlanded with jasmine.

As they passed the silent police leaning on their lathis the faces of the marchers tightened, but, set in the resolve of martyrdom, they marched steadily on and actually lined up behind the stretchers which were

[An Editorial]

## Is Western Civilization To Commit Suicide?

*AFTER a delay, the censors have permitted the accompanying news dispatch by Mr. Negley Farson, of the Chicago Daily News, to reach this country. Mr. Farson speaks of the effect which the sights he is witnessing in India are having on him. A veteran newspaper man, yet this clubbing of non-resisting people, whose wrongdoing it is that they desire national freedom, has, in his words, "made me physically ill" and "wrung my heart." A reading of his report will have the same effect on many Christians of the west, thousands of miles though they be from Bombay. But this is a wholly inadequate reaction to the tragedy described in Mr. Farson's dispatch. This is the story, not merely of a state's police clubbing non-resistant patriots into insensibility, but of the representatives of western civilization smashing the prestige of that civilization to bits on the spiritual valor of the east. The thing that is happening in Bombay is so awful that words fail to describe it. Western civilization is beating itself to death with the clubs of the Bombay police. A few more weeks of this sort of thing and it will seem an insult to any self-respecting Indian to find a single missionary, a single representative of the white man's religion, left in his land. Every premise of the Christian gospel is being destroyed in India at this hour. And when the destruction of the Christian gospel is complete, the spiritual damnation of western life will follow with swift certainty.*

* A special dispatch to the Chicago Daily News and associated papers. Copyright, 1930, by the Chicago Daily News and used by permission.

waiting to bear them—not the women, let me say—wounded and bleeding off the field.

They waited there in a long front down the boulevard awaiting the order to march on the field.

Dark faced mahratti policemen in their sinister yellow turbans marched along in column led by English sergeants across the field toward the waiting crowd. As they neared it the police went faster. The Hindus, who might be willing to die but dread physical pain, watched them approach with frightened eyes. Then the police broke into a charge.

Many Hindus ran fleeing in panic and fear down the streets—but most stood still.

Crash! Whack! Whack! Whack! . . . At last the crowd broke. Only the orange clad women were left standing beside the prostrate figures of crumpled men. Congress volunteer ambulances clanging bells, stretcher bearers running helter skelter across the field. Whack! Whack! Whack!—one's anger flamed at the sound of those lathi blows.

### *Heroic Act of Sikhs*

Then came a band of fifty Sikhs and the most amazing scene I have ever witnessed. The Sikhs, as you know, are of a fierce, fighting brotherhood. As soon as he can raise one, every man wears a beard, which he curls around a cord or ties to his ears. The Sikhs also wear their hair long like women and curl it in a topknot under their turbans.

These Sikhs were Akalis of a fanatic religious sect. They wore the karpan, or sacred sword. And with them were fifteen of their young girls and women. The women also wore sacred swords and although dressed in orange saris like Hindu women they wore little cotton trousers which reached to their tiny, sandaled feet. They were pretty girls and not so loud voiced and excited as the Hindu ladies. They simply smiled—as if they liked danger—which they do.

And one of them had her little baby, which she wanted to hold up before the police to dare them to come on. She laughed at me when my remark was translated that it was terrible to drag a child into this.

### *Non-Resistant Sikhs*

Coming from all districts as representation of the fighting punjas these splendid looking Sikhs swore they would not draw their karpans to defend themselves—they would not leave the field—and, be it noted, they did not!

"Never, never, never!" they cried to the terrific delight of their Hindu brother in swaraj. "We will never retreat. We will die, we will die."

I cannot describe it—but such fanaticism made one feel sick. The police felt so, too, and hesitated before hitting the Sikhs. They asked their women to leave the field.

"No," said the women, "we will die with our men."

It was terrible. Mounted Indian policemen who had been galloping across the field whacking heads indiscriminately, came to a perfect stymie when they faced the little cluster of blue akali turbans on the slender Sikh men.

"The Sikhs are brave men—how can we hit them?" It was not fear but sheer respect.

But the police, determined to try to clear field, at last rushed around the Sikh women and began to hit the men. I stood within five feet of the Sikh leader as he took the lathi blows. He was a short heavy muscled man, like one of the old Greek gods.

### *Faint Hearted Ones Flee*

The blows came—he stood straight. His turban was knocked off. The long black hair was bared with the round topknot. He closed his eyes as the blows fell—until at last he swayed and fell to the ground.

No other Sikhs had tried to shield him, but now, shouting their defiance and their determination to die rather than move, they wiped away the blood streaming from his mouth. Hysterical Hindus rushed to him bearing cakes of ice to rub the contusions over his brown eyes. The Sikh gave me a bloody smile—and stood up for more.

And then the police threw up their hands. "You can't go on hitting a blighter when he stands up to you like that."

For two hours these unbelievable scenes went on. The Hindus were mostly cleared off the field and street charges cleaned many off the scenes. But many Hindus and, of course, many Sikhs, remained. Then, at last, came the blessed rain, the monsoon, like a healing balm.

The Sikhs had told the police that if the police left first they would leave too. The police did, and at 9 o'clock the survivors of the Sikhs, not one of whom was not covered with blood stains and with some part or another of his clothes torn, led the triumphant procession of Gandhi's nonviolent congress followers down the streets.

The injured in the hospitals must number several hundred, some seriously hurt from the wounds of lathi blows. No police were touched.

## And I Wondered

By Helen Grace Murray

IN Algiers we saw the carpet "schools" where little girls of kindergarten age are taught to weave—and in the meantime are actually weaving—the thick rugs into which our feet so gratefully sink when we take tea with our rich parishioners. The feet of the little rug weavers were bare, the floors of the factory-school were of stone, it was a piercingly cold January day.

And I wondered. . . .

In Palestine we rode down from Nazareth to Jerusalem in a seven-passenger car over roads that were painfully rough at times, and painfully dusty too. And we tried to forget the discomforts of the journey by discussing face-creams to be used under such cir-

cumstances. And we easily passed from face-creams to hand-lotions. Each had her favorite brand to recommend! But I saw the Arab women working side by side with the men who were mending the road (at from thirty to fifty cents a day!). They were spreading little sharp stones over the road-bed and smoothing them down with their naked hands.

And I wondered. . . .

In Spain it is pleasant—and cheap!—to travel about. It is a tourist's Paradise. You can still get room and board, in this year of our Lord 1930, for less than two dollars a day, at good hotels in good-sized cities too. But one day we walked along the banks of the Tormes and saw the washer-women of Salamanca on their knees in the water washing all the sheets and towels and table-cloths for all the hotels in town.

And I wondered. . . .

In Venice today we went to where the beautiful silk shawls are embroidered that we all wear with such soul-satisfaction. On the steps was a blind beggar who was not beautiful and from whom we instinctively shrank away. But that was neither here nor there. We were interested in shawls, not in blind beggars. We climbed the stairs to the work room and when we went in our guide turned on the light so that we might see the designs. The day was very dark and the designs were very intricate. The girls who were doing the work sat near the narrow high windows, bent closely over the exquisite fabrics and rainbow skeins of silk. When we went out our guide turned off the light.

And I wondered. . . .

# A Bishop Seeks Soul Freedom

By Frederick B. Fisher

*The unprecedented resignation of Dr. Fisher from the episcopacy of the Methodist church has aroused attention in all communions. When the resignation was announced The Christian Century asked the former Bishop Fisher to explain the reasons underlying it, not primarily from the standpoint of the administrative situation thus created in his own denomination, but in the light of the issues it illumes for the Christian world at large. In this article Dr. Fisher attempts to answer that request.*—THE EDITORS.

WHEN I reached the final decision to seek release from the administrative, judicial and technical duties of the modern Methodist-episcopacy, it did not occur to me that the act would create any sensation or even discussion. Perhaps I had lived too long in contact with the older churches. During the century and a half of American Methodism no active bishop had ever voluntarily sought release, except for reasons of broken health. Perhaps this made it seem to some inconceivable that a man on the sunny side of middle life, with apparent health, good standing, and normal success, should voluntarily step out of a life position that carried with it privileges, emoluments, pension, and opportunities for service.

The Roman, Greek, and Anglican episcopal churches have had many instances of this kind in their longer histories. Even the hierarchical heads of Roman orders have returned to brotherhood ranks with honor and approval. Greek bishops have been assigned to the rectorship of educational institutions and to parochial tasks. Recent Anglican examples include the scholarly Bishop Gore, who resigned from the see of Oxford at the height of his powers; Archbishop Welldon, formerly metropolitan of India, now the dean of an English cathedral, and Bishop Pakenham-Walsh who resigned from the bishopric of Assam to become the principal of a theological seminary in Calcutta. Scores of precedents, ancient and modern, could be cited in the older ecclesiasticisms. It seems probable that the only reason my own case produced so much stir in our denomination was because of its novelty. The future will doubtless take care of that.

### *Distress, Grief and Slavery*

But *why* did I do it? Let my soul speak its irresistible subjective urge. There were, of course, specific objective reasons, but these were inextricably interwoven into the personal spiritual fabric. The simple truth is that technical obligations, incessant travel, judicial trials, ecclesiastical umpiring, responsibility for the actual destiny of fellow ministers, financial and temporal management, with other kindred burdens, brought distress, grief, and slavery.

To allow my soul full play of expression in times of crises in church or state became embarrassing to a large organism which looked upon my official self as its conservator rather than as a prophetic spokesman. For instance, it proved impossible to identify myself completely with Indian aspirations because I represented foreign powers which threatened economic and other reprisals unless certain policies determined by some supporting foreign society were carried out to the letter on Indian soil. In spite of all the justly modifying explanations which any of us can make, I was expected to be a calm supporter and a diplomatic advocate of policies, provisions, regulations, and laws determined largely by foreign customs, management and support. If missions need

anything in this new day it is complete spiritual emancipation from an ubiquitous imperialism that is racial, political and economic.

This patent situation makes a spirit such as mine a constant source of irritation and confusion. Peace could come by two methods: I could yield, or withdraw. The former would bring outward success but inward surrender. The latter meant self-respect and soul freedom. I took the sweet leap out into the unofficial ministry where I hope to find joy in liberty.

### *Danger in Wielding Power*

I would not be guilty of the slightest implication that everybody else is wrong. That would be unfair to beloved friends. Hundreds think as I do, and yet believe it best to struggle within the machine instead of jumping out of it. Thousands are conscientious in their support of things as they are. Each soul must face the issue for himself and follow his own divine leading.

Let me now come to matters less controversial. Power is a strange thing. Those who wield it are in constant danger. It affects not only those who are ruled, but the ruler himself. Several years ago I took a personal vow that if and when I found myself taking any pride in power I would renounce it forthwith. I gradually became conscious of the almost unparalleled power of our episcopacy, not at all in prestige, but in administrative fact. Most officers have strong convictions in principle or policy. If one is in a minority he is impelled almost unconsciously to augment his personal influence by the application of official power. He wins many a victory, but often loses inwardly by weakening his holy dependence upon the free expression of truth buttressed by logic and persuasion. Especially is this true in moral, spiritual, and educational vocations.

At my age, had I remained in the episcopal office until normal retirement, I would have had twenty-six more years of power. It was simply unthinkable. Adaptation or release became imperative. I could not afford to drift, nor to fight. If freedom could not come by remaining within the organism and becoming increasingly loyal to it, then the only honorable and Christian thing to do was to withdraw from it.

### *Criticism Without Comradeship*

Two years ago I wrote an article for Zion's Herald entitled "To Be or Not to Be a Bishop." Those who recall that revealment should not be surprised at the present outcome. My decision has not been sudden. It is the result of a growing and deepening conviction that our Methodist episcopacy is too much burdened with administration and too little harnessed to definite spiritual functions.

In the old days of general superintendency, our type of episcopacy evidently found full spiritual expression. We have now turned toward diocesan responsibility and authority without diocesan amenability or election. We are compelled by our constitution to exercise certain executive tasks, but our spiritual contacts are so indirect that they are made concrete among the people only by special invitation and arrangement. This develops criticism for semi-secular executive acts, without engendering that love, fellowship and sacredness of function which is the inevitable accompaniment of the more spiritual episcopal and pastoral forms.

The invitation to the pastorate of the Ann Arbor church met the need of our souls. Other opportunities, as is doubtless the case with all bishops, had come to us but they lacked the magnetic pull. This call fully satisfied both Mrs. Fisher and me. The broad liberty which Dr. Stalker had enjoyed in this pulpit for twenty-five years; the great university faculty and student body of ten thousand, of whom nearly four hundred are Asiatics; the strong community congregation and officiary—all these gave us a spiritual and intellectual challenge that transcended title, position, and power. The new task, dependent as it is upon sheer spiritual resource, has called us to humble prayer. In youth it was the Christian ministry, not any far off expected position, that challenged my soul. Just as I felt a quarter of a century ago the call to cross the world to help carry the Christian message to another race, so now I feel the same thrilling call to bring back to the present youth of my own country the discoveries, lessons, and experiences of joyous international service.

### *Expects Indian Bishop*

The exact method, occasion and purpose of my withdrawal has been woefully clouded by the unfortunate legal procedure which the Methodist board of bishops, with my own concurrence, had to follow at our Boston meeting. My original letter to the board indicated a happy willingness, with the cooperation of the Ann Arbor church, to carry on up to the meeting of our central conference in India, next December, when it is expected that an Indian bishop will be elected in accordance with our new constitutional legislation. I thus expected that the whole church would have seven months to get ready for the transference of my duties to a national bishop. I even craved the opportunity of assisting my episcopal colleagues in the consecration of my successor. My ten year policy of Indianization would have made this transfer a natural and happy culmination.

But wishes of the heart are many times limited by practical environment. When the bishops delved into the church law they found that we could not deal with a future expectation. We could only handle a de facto situation. It was therefore recommended that I write an addendum to my letter advancing the date of the cessation of my episcopal activities to the end of May, thereby creating a de facto vacancy with which the board could officially deal. The whole discussion was on a high and friendly plane.

Many have asked what effect this event will have upon the Methodist episcopacy itself. Frankly, I do not know. It would seem inevitable, however, in

view of other tendencies and developments, that Methodism will move toward more democratic forms which will make unity with other free Christian bodies the normal next step in American Christianity. Our several communions seem to be adjusting themselves, simultaneously, and apparently without concerted purpose, to a unifying faith and form. These signs and the spirit of the times manifestly point in the direction of a new birth of Christian freedom and unity.

# The Esperanto of Religion

By John D. Kettelle

WORDS are symbols of ideas. They are not the ideas themselves, but they have been connected with the ideas they represent by so long and intimate association that it almost seems, sometimes, as though word and idea were identical.

It is only when we begin to study a foreign language that we realize afresh the real significance of the word as a symbol. We find that the customary ideas of our lives can be adequately represented in terms of another set of symbols. But these new symbols are not quite equivalent, unit for unit, with the old. It is seldom that a word from one language can be translated into another language with *all* of its connotations and implications unimpaired. The work of the translator requires something more than reference to a dictionary. It demands an exact and intimate acquaintance with both languages so that the ideas themselves may actually be rendered intelligible in the new tongue.

### *Why Esperanto Has Failed*

The difficulty of communication presented by the language barrier is a problem that has often attracted the attention of scholars who from time to time have invented what was intended to be a composite language. One of the most clever of the recent attempts produced the language which was called Esperanto. Esperanto is a language built up from root forms taken from many languages, with case endings systematized and simplified. Despite the energy of its supporters, however, the new language seems to have failed to interest those who needed it most. Essays in the new tongue have not been successful as literature. This is because of its palpable artificiality: its words have not possessed that aura of connotation which could conjure up emotional reactions as well as ideas in the minds of the readers.

In the same way that words are symbols of ideas, and are powerless to affect us unless they can impress those ideas not only on our minds, but on our emotions, so also the forms and ceremonies of religion are symbols of experiences which are essentially ineffable in their nature, and which depend for their effectiveness on the emotional response which is aroused through hallowed association. As the Book of Common Prayer of the Episcopal church defines it, a sacrament is an outward and visible sign of an inward and spiritual grace. If the outward aspect of the transaction is correctly interpreted, the impression of the grace is received.

To the casual observer of the religious picture, it would seem that the great denominations have very much in common. There are points of marked similarity as well as difference in the way that they engage in the ceremonies of baptism, ordination and the Lord's supper. To one who has been able to enter more intimately into the counsels of more than one of these religious bodies, however, there is a growing impression that the difference between them is comparable to the difference between two languages. To be fully understood, the individual observance must be seen and felt in the setting and environment of the whole denominational tradition. The symbols which in themselves are similar cannot be freely interchanged without losing the major portion of their significance. Some forms which seem analogous really bear little relation to each other, while some which are outwardly different are really closer together in their essential significance than those who champion them suspect.

### *Similar Rites, Yet Different*

The Baptists observe a ceremony of infant dedication which is identical in its intention with the infant baptism of the Congregationalists. On the other hand, their baptism is more comparable to the confirmation than to the baptism of the Episcopal church. The Roman Catholics note this difference, and while they claim that baptism is valid even when performed by a Protestant layman, to be a valid baptism it must be performed with the correct intention, namely, the intention with which the Catholic church performs baptism. The ceremony as performed by a Congregational minister will not do because the minister probably does not hold to the doctrine of original sin, and hence could not baptize with the intention of removing the stain of that sin.

When we come to the Lord's table, we find a great gulf fixed between churches of the Catholic and Protestant types. While there are admitted points of similarity, in the main, the ceremony of communion touches two widely divergent circles of ideas. In one case, the Lord's supper is a memorial meal presided over by one who has been recognized by the congregation as especially fitted for that function. In the other case, holy communion is a means of receiving a

divine gift at the hands of one who has been specially empowered to bestow it. Of course these statements are no more exact than such statements ever can be, but they serve to illustrate the extent of the underlying difference between the two forms of thought. It is well enough to idealize a situation in which a Congregationalist, let us say, presents himself at the altar rail of an Episcopal church to receive communion, but as a matter of fact he cannot fully enter into the experience which it is the intention of the Episcopal church to give him unless he understands and accepts the system and doctrines of that church, root and branch.

To attempt a resolution of the differences of various denominations of Christians on the basis of any plans so far advanced, is tantamount to the advocacy of a sort of Esperanto of religious practice and belief. The difficulty is that values of the old simply would not pass over into the new. A sieve in a pan of water is full because of the water in the pan, but take the sieve out, and it is found to be empty. The water stays in the pan. So with the spiritual content of religious practices which are taken out of their normal context.

The way to get the content of a language is to acquire the language, and there is an advantage in having more than one language. There are things which can be said in French more beautifully than they can in English. Or, to return to the other figure, I normally like to drink water out of a thin tumbler, but there are times when my thirst seems more adequately quenched by drinking it out of an old-fashioned tin dipper. On the other hand, a bubble fountain never seems to do me much good, though it may satisfy some.

It seems that the surest way to approach the subject of Christian unity is to give up our attempt to evolve an Esperanto and become bilingual, or even multilingual Christians. To the Christian who is familiar with more than one set of symbols, a marked degree of unity in purpose, motive, and result is at once apparent. At the same time, the shortcomings and deficiencies of each set of forms becomes increasingly manifest.

The difficulty is that the opportunity for the plural experience is so rare. It is seldom that one man has a chance to make a whole-hearted and sympathetic approach to more than one denomination at a time. Usually, if he changes, he does so because he had an inadequate experience of his first connection. Also, in the act of making the change, he is usually obliged to renounce all his former allegiance.

It would not be hard for me to master the language of the religious symbolism of the Episcopal church, but if I were to join it under present conditions, I would soon be homesick for some of the familiar phrases of my native spiritual tongue. I would like to be an Episcopalian and remain at the same time a Congregationalist. Later, I might like also to be a Baptist, a Methodist, a Presbyterian, and a Seventh Day Adventist. I think that I can be a Christian without belonging to any of those denominations, but I think that I would be a better Christian if I could possess myself of the means of grace which they each enjoy. At present, I am restricted to one channel which I believe to be as broad and full as any that I know. I think that the spirit of Jesus encompasses them all. I wonder if I might not, also, if only the way were open.

# *B O O K S*

## Summer Book Review Contest

THE CHRISTIAN CENTURY announces two contests in book reviewing, open to all readers. The first of these contests will extend throughout the month of July; the second throughout August. Reviews may be submitted on any book not previously reviewed in this paper. A word limit of 300 words must be observed. As many reviews may be submitted as the contestant desires. All that is necessary is to send the review, stating name of book, name of author, name of publisher, and retail price, to the Literary Editor, The Christian Century, 440 South Dearborn Street, Chicago. Prizes will be awarded as follows:

1st Prize. For the best 300-word book review submitted during July, a prize of $15.

2nd prize. For the second best review submitted during July, a prize of $10.

3rd Prize. For the third best review submitted during July, a prize of $5.

All other reviews found available for use in the book department of The Christian Century will be paid for at regular rates.

Similar awards will be given for reviews submitted during August.

## Christianity and Mystery Religions

FROM ORPHEUS TO PAUL, A HISTORY OF ORPHISM. *By Vittorio D. Macchioro. Henry Holt & Co.*, $3.00.

THE NEXT writer who undertakes to maintain that Christianity, considered as a system of beliefs and practices existing in the first century, owed nothing to the Greek mystery religions, will have to answer to Macchioro, and he is likely to find it an extraordinarily difficult task. Beginning twenty years ago with a rather casual controversy over the meaning of the figure paintings on certain vases found in south Italian burial mounds, Professor Macchioro, who was then director of the Museo Nazionale at Naples, has gone both deep and wide in his researches into the origin, nature and influence of the mystery religions, and of Orphism in particular.

Orphism was a religion, probably of Thracian origin, arising in or before the 12th century B. C., reaching its golden age in the fifth century B. C. at the time when its strongest influence upon philosophy coincided with its greatest popular vogue, and continuing in the form of the Orphic Eleusinian mysteries until the destruction of the shrine at Eleusis in 396 A. D. Its parallels with Christianity cannot be denied. Its

creed and myth (received as history) give us a son of Zeus, put to death by the wicked Titans, restored to life by Zeus, and taken up to heaven to rule over a heavenly kingdom. Its plan of salvation shows us man suffering from a fatal taint of original sin inherited from the Titans, delivered from it by putting off the old body through a sacramental death, and attaining a divine and eternal life through a new birth by communion with Dionysus. It "centered about the Orphic myth and consisted in a reproduction of the mystical story of Dionysus, leading to an identification of the initiates with the deity. This reproduction consisted of a mimetic communion by which the divine nature was attained in a real divine life which marked the starting point for a new life, or for a mystic palingenesis."

Originally characterized by fanaticism and frenzy, this system met opposition when introduced into Greece, but by a process of compromise and adaptation it made a connection both with Greek philosophy and with the popular religion. Orpheus himself got a place in Greek mythology, with Eurydice added, and a combination was effected with the indigenous Eleusinian religion. Henceforth both were represented in the mysteries celebrated at Eleusis. Three of the four commissioners appointed by Peisistratus to edit the Homeric poems were Orphics, who wrote their own doctrines into them.

The mysteries had a definite and admirable ethical content. As depicted by writers of the classic age—the Orphic, for example, by Euripides, the Eleusinian by Aristophanes, neither favorably prejudiced toward them—they inculcated purity of life and kindness to foreigners. Orphism was, says Macchioro, "the forerunner of a gigantic ethical upheaval." Blessedness is conditioned upon initiation, as in the sacramental forms of Christianity, but initiation involves an obligation to live worthily of the new divine life. The goal is a future life far more attractive than the pale shadow-world of the classic Greek religion. "No religious upheaval can be compared with the revolution wrought by Orphism in the history of Greek thought.

The conflict of Orphism with the main current of Greek thought was essentially the conflict of an emotional mysticism with rationalism or pure intellectualism. The former found expression, in successive stages, in Pythagoras, Heraclitus and Plato; but in formal philosophy rationalism won in Aristotle and his successors. But as it won, it reduced the old religion of Greek mythology to an empty form. In the popular mind, the mysteries won. "The history of Greek thought consisted in the gradual victory of the Orphic religion over the Greek religion. Christianity marks the climax of this process." For Christianity, like Orphism and unlike the Greek religion, was a religion with a definite founder, a body of sacred literature, a theology, and a technique of individual salvation leading to a present and future divine life through communion and identification with a divine personality.

The parallelism between the two was early noted. Celsus made it a ground for skepticism. Justin Martyr recognized it and tried to explain it away on the ground that the devils had invented Orphism as an apparent fulfillment of prophecy so as to discredit the real fulfillment in Jesus. The similarity between the Orphic doctrines and the Pauline anthropology and soteriology and the theory of sacraments is strikingly close. Documentary and epigraphic evidence for the historical nexus is rather thin. Paul may himself have been an initiate, thinks Macchioro. At any rate, he can scarcely have been ignorant of the general nature and many of the details of a system which had been current throughout the Greek world for a thousand years and which was widely prevalent both in the region where he spent his early life and in the scene of his missionary labors. But definite data in regard to the practice of Orphism in the first century and contacts between it and Christians of that day are almost completely lacking. Here one can only argue from probabilities. Over against the aversion which Christians expressed toward anything pagan, as involving a probability that they would not consciously borrow from paganism, must be set the opposite probability derived from the striking identities between the two. But perhaps "Paulinism" came later than Paul.

Professor Macchioro has written a new chapter in the story of Greek thought and of the preparation for Christianity in those aspects of it which were embodied in the mystery religions, and has given to Paulinism an orientation in the pre-Christian development of mystical and sacramental religion which had indeed been suggested by previous scholars but which had never been explored with equal thoroughness.

WINFRED ERNEST GARRISON.

# *CORRESPONDENCE*

## Wants Disciples to Bite the Dust

EDITOR THE CHRISTIAN CENTURY:

SIR: Your issue of June 11 carried an editorial and a news letter on the action of the Northern Baptist convention at Cleveland declining special cooperation and open alliance with the Disciples. As my name was freely used, may I be granted space for a few comments.

I fear that the caption, "Baptists Rebuff Disciples," may make many think that the Baptists' action was discourteous. The reverse is the truth. The minority report, on which the action was based, contains not one discourteous word and emphasizes our love and respect for all our Christian brethren; and our resolutions "*respectfully* and *affectionately* decline unity of program" with the Disciples, and do not "shut the door to further consideration," but leave it open on a single condition.

Three things seem to show that the editor can hardly have read my report with care. (1) I took great pains to state the Disciple position on baptism fairly and said in so many words, "that like Alexander Campbell they repudiated the charge that they were sacramentalists or believed in baptismal regeneration." (2) There is in my report no "lapse into the proof-text method" or into unhistorical exegesis. Indeed there is in the whole long paper but a single quotation of scripture and that not at all necessary to my argument. (3) No reference is made in your issue of June 11 to the very core of my report, namely, what the official committee of the Disciples said to our committee in December, which is certainly not a century ago.

The editorial is entitled, "A Baptist Joke." Whether it was exactly in good taste to characterize the serious and considered action of a great body of Christian people as a joke, and whether such a characterization tends to the unity of the Spirit in the bond of peace, which The Christian Century in common with all Christians so ardently desires, are questions whose answers I leave to the judgment of your readers.

Though my friends will testify that I am not devoid of a sense of humor, I cannot quite define to myself the point of the joke. Is it a joke that the Baptists should believe that the Disciples still hold their traditional theory of the relation of baptism to salvation? Or is the joke that anybody in our century should be concerned about such a question?

As to the first horn of the dilemma, if the Disciples do not

hold to their traditional view of the relation of baptism to salvation, let them publicly and officially say so. That will end a century of discussion and clear them of a persistent suspicion, which greatly hampers their progress. That there are some grounds for the suspicion is quite plain. We do not indeed for a moment question the fact that a large fraction of the Disciples have abandoned their traditional view, but, when we wish to know what a body of Christians believes, we do not ask this or that group or this or that individual; we go to the official bodies and the official statements. So we base our statements of Disciples' belief largely on what the official Disciple committee, charged with that duty by the Disciples' convention at Seattle, said to our committee at Cleveland in December. I had expected some compromise at that conference and was surprised to hear what was in substance the traditional view of Alexander Campbell.

I add to that that the Editor of The Christian Century in his editorial of June 11 tells us that "some seventeen years ago he was guilty of writing a book on baptism, in which he developed the thesis that baptism had real efficacy in the experience of salvation." He goes on to say, "The book was quite popular with Methodists, Presbyterians and others, and even some Baptists, but was hotly repudiated by the Disciples." We would naturally think from this somewhat carelessly written passage that the Disciples hotly repudiated the book because its thesis was "that baptism had a real efficacy in the experience of salvation," but, of course, the real reason was that the book opposed "the immersion dogma" and the traditional view of Alexander Campbell. We wonder whether the book is any more popular among the Disciples today.

But perhaps the joke is that anybody in our century should care to give a thought to "the design or purpose of baptism," for the editorial goes on to say, "Whether God extends forgiveness before baptism, or afterwards is none of our human business." In this, of course, I differ with the editor. His attitude seems to me a blind acceptance of ritual without asking its design or purpose and an indifference to the ascription of saving efficacy to it. In a world where Roman Catholics, Greek Catholics, Anglo-catholics, and high church Lutherans are still found in considerable numbers to say the least, the subject of the design and purpose of baptism cannot "be relegated to the limbo of forgotten things." Protestantism stands or falls by its maintenance of the purely symbolical significance of baptism and the Lord's supper and its insistence on the doctrine of *sola fides,* faith alone, with all its implications of freedom and equality before God. The Baptists at Cleveland were unwilling to becloud that issue. And your own news letter concedes that "there is something wholesome and greatly needed in the Baptists' relentless anti sacramentalism." I have evidence that the action in Cleveland struck a responsive chord also in breasts which are not Baptist.

Newton Centre, Mass. FREDERICK L. ANDERSON.

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[The demand which Dr. Anderson makes upon the Disciples of Christ officially to "abandon their traditional view of the relation of baptism to salvation" is, as he must know, ecclesiastically impossible. It is as impossible for the Disciples as it would be for the Baptists officially to do such a thing. Neither denomination has an official body that can speak for it on a matter of this kind. The right of private judgment is of the genius of both groups. No body of Disciples ever officially established a "traditional view," and no body of Disciples can "abandon" such a view. The views of Baptists and Disciples are not determined for them by official pronouncement. This is what we mean by the ecclesiastical impossibility of Dr. Anderson's demand. But the insistence upon any kind of corporate "abandonment" of any alleged "view" is surely no Christian way to approach a group of fellow Christians with a bona fide desire for closer fellowship. It is obviously poor psychology, to say the least. It arouses antagonism, it is supercilious, and holier-than-thou. To present such a demand as that which Dr. Anderson puts forward makes it practically impossible for the Disciples to do what he professes to wish them to do. There is a finer instinct in Baptist character than that which found expression in Dr. Anderson's resolution adopted at Cleveland.—THE EDITORS.]

## Presidential Speeches at Gettysburg

EDITOR, THE CHRISTIAN CENTURY:

SIR: I rather resent the little squib in the June 11 issue of The Christian Century, under the heading of "The Office Notebook." In part this states: "There ought to be a law making it a penitentiary offense to invite the President of the United States to make a speech on the battlefield of Gettysburg." Gettysburg is a "mecca" of American history and I deem that ground as sacred and hallowed, known as the national cemetery, wherein are buried more than three thousand of those who gave their lives for the preservation of the union. To my mind (and I happen to be a Californian) there is no more appropriate spot for the observation of Memorial day services than the national cemetery at Gettysburg, and what is more fitting than that the President of the United States should honor such a national shrine by his presence as a mark of his tribute and the tribute of the nation, which he represents.

'Tis with no idea of rivaling the immortal address of Abraham Lincoln that a President is here invited—indeed the spirit of humility should fill even the President's heart in the presence of the great sacrifices here made—but 'tis rather with the idea that he, who holds the highest office and honor of this country and who officially represents this nation, should reverently bow with the whole nation in paying tribute to the courageous heroes of our national history.

Gettysburg, Pa. EDWARD H. JONES.

## A Lutheran Rift in the Cornell Lute

EDITOR THE CHRISTIAN CENTURY:

SIR: There appeared in your magazine, June 4, an article on "Cornell's Fellowship of Faith," by R. H. Edwards, which gave only a part of the story, and left out what many consider the most outstanding piece of Christian work being done at that university—the work which the Lutheran church is doing there. This church is not in organic connection with the group Mr. Edwards referred to, but it does have connection with it in church relations, as its own letterhead shows, and as this work always assumes at Cornell.

Any work which, unsupported, was able to build and pay for a fine church, at a cost of $154,000, at the very gate of the campus, all in ten years, which started from scratch and with much hostility, and today has an average attendance at services of 379, seven-eighths of whom are students, should not have been passed by unmentioned, even though the writer of an article did not like it. In addition to this, this church is supported by students; the budget of $9,000 last year was raised by them. An Easter offering of $2,500 was laid on the altar this year, and the radio station, WLCD, was given to the church at a cost of over $6,000 by a student who was baptized in the church and who himself was a member of the church relations committee for our church on this C. U. R. W. of which Mr. Edwards speaks. No other church has the record over this in church attendance, church activity, or giving, and Mr. Edwards knows this.

When this organization of which Mr. Edwards speaks went out for $6,000 this year, it could not raise it even though it had the whole university field to appeal to, and the aid of the president of the university. Articles in the university daily, the Cornell Sun, and editorials appeared against it, and only by the introduction of the whole staff of leaders that raised our Ithaca community chest were the funds even nearly raised. As to why Mr. Edwards should not even have mentioned the Lutheran work, begun and run as a student work, and with no local congregation, I shall let him say; but I wanted you to know that you had printed an article in your paper which left out a most important proposition.

Ithaca, N. Y. WILLIAM M. HORN,
Pastor, Lutheran Church.

XUM

# NEWS *of the* CHRISTIAN WORLD

*A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE*

### TO OUR SUBSCRIBERS

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

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(1) Give present as well as new address.

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Publishers,
THE CHRISTIAN CENTURY.

**Yale Pays Tribute to Bishop McConnell's Leadership**

Among those leaders receiving honorary degrees at Yale this year was Bishop Francis J. McConnell. As Pres. Angell bestowed the D.D. degree upon Bishop McConnell, he read this citation: "Francis John McConnell: Distinguished representative of one of the great branches of the Christian church, a man respected everywhere for sound learning, catholicity of sympathy and understanding, an eminent administrator of vast interests, above all a devoted and faithful disciple of Jesus Christ." Among others receiving honorary degrees from Yale were Prof. E. G. Conklin, receiving the degree of doctor of science; Wilbur L. Cross, doctor of letters, and William Gillette, master of arts.

**Prof. Hocking Attacks Humanist Claims**

Speaking on the topic, "Beyond Humanistic Control," at the Berkeley divinity school, New Haven, Conn., at this year's commencement dinner, June 4, Prof. William E. Hocking, of Harvard, declared that the psychologist who boasts that he has banished mystery from self-knowledge is not sticking to the truth. "It is a good working principle," he said, "to have unlimited faith in our scientific capacity, but it is not good sense to suppose that we have nearly fathomed the world formula." Speaking of the "experiment" of humanism, he commented: "The question, 'What makes the worth of a human being?' is a vital one for humanism, and the Achilles heel of this cult is that it is a question that has no satisfactory answer on humanistic ground. Man's worth depends on his possibilities more than on what he is; on his function and participation in what is beyond him. His value is in proportion to his horizon and to the total in which he has his membership. Whoever cuts off the fringes of the universe cuts into the organism of human value and destroys the sense of that ultimate equivalent which has made the legal and social world of today. Nobody adopts humanistic religion except in a mood of despair of finding the god of the wider world, the god of nature. As a personal confession and as a trait of a mental view, this mood is serious and important. In a wider view, however, it is clearly a localism unduly discounting the religious experience of the race in which this god has been discovered long ago. We have no right to this mood of despair."

**Yale Divinity School to Have Two-Million-and-Half Quadrangle**

Among the more than 23 million dollars of gifts to Yale announced this year by

## British Table Talk

*London, June 9.*

THE Whitsuntide holiday is being kept under ideal conditions. The weather has been perfect, sunny and yet breezy; the chestnut blossoms are faded, but in most places the laburnum is still burning brightly, and the time of roses is come. "What is so rare as a day in June!" as one of your own poets has said. Pentecost falls in that season when the tide of life is rising everywhere. So far as I have been able to judge, the churches in this country have not made any special celebration of Pentecost this year. The proposal that the 19th centenary of that day might be kept this year has not awakened any response in these islands. For the most part in the churches the day was observed much as in other years, as a time for grateful memory, and perhaps for wistful hopes, and for a renewed realization of the powers possible to the church.

**Whitsuntide**

* * *

**Looking Towards Lambeth**

In the year 1867 on the initiative of Canadian bishops a conference of bishops was held in London, but the archbishop of York refused to attend it and the dean would not permit a service in the abbey; so after three days the 76 bishops broke up their conference in confusion. By 1878 fears and suspicions had been removed and 100 bishops out of a possible 173 met under the chairmanship of Archbishop Tait, the late Lord Davidson being secretary. Since then four other conferences have been held before the present, which opens on July 7 and closes on August 9. Rather more than 300 out of a possible 400 bishops are expected to be present. One hundred are home bishops, 200 colonial and missionary, and 100 American. For the first time there will be a native Chinese bishop, and also, though not for the first time, native Japanese, Indian and West African bishops. The general subject is to be "the faith and witness of the church in this day and generation." When the bishops come to the third of the subdivisions, "The Unity of the Church," they will discuss the South Indian scheme. But the conference is only consultative, and cannot decide what the future of the church in India is to be. The conference will begin with a service in Canterbury cathedral on July 5, it will end with a service in Westminster abbey when the bishop of Rhode Island will be the preacher. The archbishop of Canterbury, who is resting at the present moment, hopes to be in his normal health in time for the conference.

* * *

**Some Public Affairs**

The facts of the Malta controversy would have seemed incredible if they were not beyond dispute on documentary evidence. Why in the present time the vatican should go out of its way to give a demonstration of its claims, if and where it is all-powerful, no one can tell. Its action is not likely to strengthen its appeal to the man who is ready to listen to Rome in its character as interpreter of the Christian faith, and in its claim to be a school for saints. The government's language to the vatican goes beyond the usual limits allowed in diplomatic communications; most people agree that the vatican "was asking for it." . . . The shuffle in the government has taken the course expected. Dr. Addison and Mr. Hartshorn take their places in the cabinet, and Mr. Thomas leaves the unemployment question to others while he goes to the colonial office, in which the colonies for purposes of representation are now to be separated from the dominions, each to have its own secretary of state. So the return of Mr. Thomas will not mean the resignation of Lord Passfield. The government had another hazardous week, but since the critical vote on the mines bill came on Derby day they were helped by the absence of some members of the opposition, who perhaps were not sorry to help in keeping the government in office. Roughly speaking, the government refused to entertain the amendments introduced by the house of lords. . . . The visit of journalists from all parts of the empire has been an event of the week. Their deliberations, just because they have been severely practical in their range, have not provided much copy for the average reader. Strong condemnation was expressed of the habit of "lifting" articles from one journal to another without acknowledgement, and without payment.

(*Continued on next page*)

Pres. Angell, was one of $7,500,000 from the estate of John W. Sterling, who willed his entire fortune to Yale. Of this $7,500,000, one-third will be used in the erection of a group of colonial buildings for Yale divinity school, to be called the Sterling divinity quadrangle. Work on these buildings will start in about a year, and when they are completed the old buildings of the divinity school will be torn down to make way for another residential quadrangle.

**Rev. H. S. Leiper Elected by Federal Council to Church "Foreign Office"**

Announcement is made of the election of Rev. Henry Smith Leiper, for many years a missionary to China under the American Board, and who is now connected with many interdenominational councils and committees, as the executive secretary of a new body formed by the Federal council and the American members of the University Christian conference on life and work. This new agency, known as

## BRITISH TABLE TALK

(*Continued from preceding page*)

**And So Forth**

Lord Halifax is 91 and hale in health. As a youth he was chosen by Prince Albert to be a friend for Edward, afterwards King Edward VII. He remained his friend to the end. He became the inspiring leader of the Anglo-catholic party, and made it his lifelong purpose to bring about reunion with Rome; in this he was thwarted again and again by the refusal of Rome to acknowledge Anglican orders. Apart from the ecclesiastical side of his life he has won the esteem and reverence of all his countrymen because of the saintliness of his character; and the strain of devotion found in him is found also in his son Lord Irwin, the viceroy of India. . . . Sir James Barrie has been visiting his native town of Kirriemuir, to which he has presented a cricket pavilion. He told how nervous he was, and recalled how once in America he was invited to speak to a women's college containing 900 girls, and said that he wouldn't, but that if they would come outside one at a time he would make 900 speeches to them. He had cause to regret the offer. . . . The amalgamation of the two great newspapers to which I referred last week has been the subject of much comment. Mr. Hamilton Fyfe calls the episode the murder of the Daily Chronicle, and the assassins were many; the chief reason he finds in the rapid transfer of the paper from one proprietor to another, each an amateur in the newspaper world. It means the turning into the street without jobs of a thousand men and women, and this not because the paper had no circulation—it had nearly a million buyers—but because of "financial juggling." . . . Dr. Barnes preached to a great congregation the last time he came to Westminster abbey. The present drift from Christianity he declared provided a much more urgent problem than that of reunion. But in the sensitiveness of the social conscience in these days he found an evidence of "the prevailing influence of Christ's spiritual authority."

EDWARD SHILLITO.


ANNOUNCING

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How the Church and the program of the Church can best be benefited by the current observance and study of Pentecost is the burden of the contributors to this timely volume. . . . Starting first with a penetrating interpretation of Pentecost and its tremendous possibilities, there follow definite suggestions on "The New Evangelism"; "The New Missionary Imperative"; "The New Stewardship Imperative"; "The New Christian Home"; "New Social Attitudes"; "The New Layman After Pentecost"; and one or two other chapters on the significance of "Perpetuating Pentecost." . . . The contributors who make possible the book are:

Samuel McCrea Cavert
J. E. Crawford — Elmer T. Clark
A. Ear Kernahan
Halford E. Luccock — R. A. Doan
G. Ray Jordan
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# An Experiment in Industrial Democracy

IN 1917 the owners of the Columbia Conserve Company began to turn its management over to the workers. The stockholders voluntarily surrendered their right to control the policies of the business, with the result that they now have no more power than those who are without shares. All the workers who wish to sit in council to decide the policies of the business may do so, and each one has an equal voice in its affairs.

Heretofore we have not advertised our policies because before doing so we desired to be certain that they would produce effective results. We did not wish to ask support for our system until we were convinced it was more efficient than the one under which we had formerly worked—the usual system which prevails in industry. We believe our results now warrant your supporting us by buying our products if you find them as good as those of our competitors.

PERHAPS the most important thing we have done is to abolish unemployment. We are paid by the week and retained by the year. We can be discharged only by vote of our associates. No deductions, except by explicit action of the council, may be made from our weekly checks. We are paid when we are sick, and in our old age we receive pensions, which vary according to our needs, and are not influenced by our position with the company.

We receive medical and hospital care without cost to us individually. Each employe who has been with the company a year is given a vacation of three weeks with full pay; eight months' service provides two weeks' vacation; less than eight months, one week. More and more, our remunerations are being determined by our needs rather than on the basis of efficiency. Those under twenty are paid a minimum of $19.00 per week. Married women whose husbands are gainfully employed are paid the same minimum, and the minimum for all others is $22.00 per week for single people and $33.00 for married men and women who are the support of their families. We are paid $2.00 per week for each child under sixteen until the total reaches $39.00. Our foremen, forewomen, and higher executives, are paid more than the rest of us, but except in one case not as much as 50% more. It is our belief that, in a free society, not only is liberty fundamental to its existence, but approximate equality of income is essential to the development of that fraternity which human beings have longed for through the ages.

UNDER the form of management which we have described, our business has increased in volume, in profits, and in standing with our customers. Most of us have progressed in our knowledge of our own special work and in the business problems with which all manufacturing concerns deal—production, sales, finance. Soon, out of the profits of the business, we shall own all its common stock. When that time arrives, it is our belief that we shall have built an industry in which sympathy, understanding, and affection will be our guides, and that through them we shall enjoy life in greater measure than we have done heretofore.

Should any readers of this story feel an impulse to help us we will welcome requests for further information.

THE COLUMBIA CONSERVE COMPANY » Indianapolis, Indiana

the Commission on relations with churches abroad, will serve as the American section of the Universal life and work movement and also as the department of the Federal council of churches having to do with cooperation with the churches of Europe, including the ancient Orthodox churches of the near east. It will carry on its work in the same way as other commissions of the Federal council and in effect will be a "foreign office" of the Protestant Churches of America. Dr. Leiper is peculiarly fitted, both by personal temperament and by years of experience in cooperative work, for this important charge. He has already sailed for Europe, where he will attend a number of international church conferences.

**Dr. G. Campbell Morgan to Teach in Gordon College**

Rev. G. Campbell Morgan, pastor of Tabernacle Presbyterian church, Philadelphia, will become professor of Biblical interpretation at Gordon school of the-

## Special Correspondence from Chicago

*Chicago, June 21.*

THE current issue of The Christian Century, which has just come to hand, comments pointedly on the recent murder of Alfred J. Lingle, a Chicago Tribune reporter who specialized in crime news.

**The Strange Case of Alfred Lingle**

At first it was presumed that he had been blotted out by killers for the "alky ring" who feared his knowledge of their activities. But, as The Christian Century has intimated, there are other angles to the case. One wonders why the Chicago Tribune, which is foaming at the mouth as it roars "Drive out the Gangsters!", doesn't make available information which it would seem it must have. This difference is noticeable between the Tribune's treatment of the subject and that of the Daily News, that while the former paper urges harrying the gangsters, the latter paper counsels striking at the source. It is the difference between treating a symptom and attacking the disease which afflicts the social body. The Daily News, in a front page editorial, says, "The speakeasies in many sections of the city continue to sell the gangsters' booze and beer even after the latest gang outrage, the murder of Alfred Lingle, though a word from the police would close them up. . . . The Chicago public no longer can be diverted from the main issue by murder hunts as fruitless as they are spectacular. Stop the killers' profits and you stop the killings for profit. Permit the profits to continue and the murders for profit will continue." Meanwhile the police department carries on the battle with much sound and fury but little evident effect. Yesterday the 45th gang murder for the year was reported. Lorenzo Juliano, boss racketeer and Capone henchman, was taken for a ride and beaten to death. The autopsy showed that his head was crushed, his back broken, all of his ribs were cracked, and finally he was shot. The cold brutality of it all is appalling. Federal prohibition agents, however, yesterday discovered and cleaned out 12 Cicero distilleries, making 24 in all raided during the past week. The monthly revenue to the booze syndicate from these stills is estimated at $900,000. Chicago's homicide rate will not be stopped until the illicit booze business is stamped out, upon the profits of which fattens this whole monstrous combination of makers, sellers, killers, conniving police and protecting politicians.

* * *

**Commencement Season**

Thousands of students were graduated from Chicago colleges and universities during the past couple of weeks—1475 at the annual commencement of Northwestern university and 843 at the quarterly convocation of the University of Chicago, in addition to the hundreds at smaller institutions of higher education. Most of the seminaries also have held their commencements within the past two or three weeks. I am told that there are more theological students in Chicago than in any other city in the world, except Cairo, Egypt, where a great Mohammedan seminary outclasses us.

* * *

**Bar Association Pillories Unfit Lawyers**

Much has been said about the Chicago sanitary district payroll scandal. Now the bar association has done something about it, to their very great credit. After long

(*Continued on next page*)

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ology and missions, Boston, on Oct. 1. Dr. Morgan will continue to serve his church in Philadelphia. He will speak in New York city on Mondays, leaving the same night for Boston, for his class work and for an evening public lecture, under the auspices of Gordon college, in a downtown auditorium.

**Lambeth Conference Convenes On July 5**

The seventh Lambeth conference will be held July 5-Aug. 9, at Lambeth palace, under the presidenecy of Rev. Cosmo Gordon Laing, archbishop of Canterbury. The membership of this conference is confined to bishops of sees of the Anglican communion, in England or overseas. The chief subjects for discussion this year are "The Christian Doctrine of God," "The Life and Witness of the Christian Community," "The Unity of the Church," "The Anglican Communion: Its Ideal and Future; Its Organization and Authority;" "The Ministry" and "Youth and Its Vocation."

**Four Interdenominational Schools for Rural Pastors**

W. R. King, executive secretary of the Home missions council, 105 E. 22d street, New York city, announces four of the twelve interdenominational schools for pastors in town and country fields. The four are: The School of Community Leadership, held at Kansas Agricultural college, Manhattan, Kan., June 10-20. The Wisconsin Rural Leadership school, held at the University of Wisconsin, Madison, June 30-July 11. The Summer School for Town and Country Ministers, held at Michigan State college, East Lansing, Mich., July 7-18. The Indiana Rural

## CHICAGO CORRESPONDENCE

(*Continued from preceding page*)

investigation they have filed a petition with the state supreme court at Springfield, charging 56 attorneys, many of them very prominent men, with "unprofessional and dishonorable conduct, denoting a lack of good moral character, calculated to bring the courts of justice into disrepute, and considered by the Chicago Bar association as guilty of malfeasance in their office as attorney." Among the attorneys named are two former heads of the sanitary district's law department, Hector Brouillet and Maclay Hoyne, the latter also having been at one time state's attorney. One notes the names upon the list of prominent criminal lawyers and former assistant state's attorneys. The charges against the former heads of the department are of acquiescing in the placing of an excessive number of lawyers on the district payroll, and in paying them salaries in excess of the value of their services. Other lawyers are charged with failing to give adequate legal service to the district for compensation received. If the supreme court grants the petition the attorneys named will be required to show cause why action aiming at disbarment should not be taken against them. The sanitary payroll scandal has smelled to heaven. This looks like a real step toward putting the fear of God into the hearts of reckless money-grabbers.

* * *

**And So Forth**

A good man and useful citizen passed away when Dr. George Cleveland Hall, prominent Negro physician and chief of staff of the Provident hospital and training school, died during the past week. Dr. Hall lived to see the fulfillment of his dream of many years when, during the past year, an endowment exceeding $3,000,000 was raised for a new and greatly enlarged Provident hospital, affiliated with the University of Chicago. . . . Dr. George Craig Stewart was consecrated bishop-coadjutor for the Episcopal diocese of Chicago, with impressive ceremonies, on June 18. . . . Three important groups held meetings during the past week in Chicago—the seventh biennial conference of theological seminaries and colleges at the Windermere hotel, the convention of church federation secretaries, also at the Windermere, and the national council of federated church women at the Shoreland hotel.

CHARLES T. HOLMAN.


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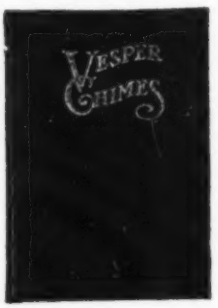


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Pastors' school, held at Purdue university, Lafayette, Ind., July 14-26. Details of these schools may be secured by addressing Dr. King, at the Home missions council.

**Hennepin Avenue Methodists, Minneapolis, Have New Leader**

Rev. Richard C. Raines, of Mathewson Street Methodist church, Providence, R. I., has accepted the invitation to become pastor of Hennepin Avenue Methodist church, Minneapolis, to succeed Dr. Lucius H. Bugbee, who on Oct. 1 becomes editor of the Methodist religious education publications. Dr. Raines is a young man, a graduate of Cornell college and

## Special Correspondence from Porto Rico

*Rio Piedras, June 12.*

**A Revolution in Porto Rico**

POLYTECHNIC INSTITUTE, a Presbyterian high school and college on the southern side of the island, has just had what is generally referred to as a revolution. It was certainly more than a mere student strike and it is more than possible that there were political ramifications. The uprising took place while President J. W. Harris was absent on the continent and the immediate cause was announced as a protest against certain rules and regulations and a demand for the resignation of the dean, Mr. Charles Leker. The student body of a little less than 400, was in almost complete control for two weeks. During this period they refused to either leave the school, attend classes, do the required manual work (each student is required to do manual work for at least one hour per day), or to obey the rules of the institution. Damage to the buildings is estimated at between three and four thousand dollars. One building was fired, but the fire was extinguished before serious damage was done. Coeds as well as boys joined in the rioting. Upon the hurried return of President Harris and when it was evident that no satisfactory adjustment could be reached with the students, the police were called in and the buildings cleared. The most serious aspect of the affair seems to be that the students were encouraged and counseled by at least two members of the faculty who had been informed that their connections with the school would terminate at the close of the present term. After a special investigation by the department of justice these two teachers and a number of students have been arrested. In justice to the Porto Rican people it should be said that the people of the island have generally condemned the actions of these students. And it is almost certain that the students would never have done the things they did had it not been for the selfish counsel which they received. The same thing might happen any place under the same conditions.

* * *

**The Spirit of Nationalism Grows**

During the period of the revolution there were many parades through the streets of San German, where the school is located, of students bearing banners with such inscriptions as "Viva Puerto Rico Libre!" (Long Live Free Porto Rico), "Abajo Yankees" (Down with the Yankees), and "Down with Dean Leker!" The only sympathy expressed for the attitude assumed by the students came from nationalist sources. There is no doubt but that this sympathy helped to make the students feel that they were martyrs in a holy cause, and made it more difficult for them to turn back once they had launched forth on their campaign of destruction. The nationalist movement in Porto Rico is small, but it is loud. It is also growing. The nationalist party itself, although composed of enthusiastic young men of no mean ability, does not amount to much as a political party. It has proclaimed to the island that as soon as it receives a majority of the votes in any election it will proceed to call a constitutional convention for the setting up of a free government and the proclamation of the republic of Porto Rico. However, no one seems to fear the early arrival of that day. The more significant thing is the fact that several of the older parties are resurrecting the old independence clause in their platforms. Since J. Mont. Riley blew over the island as the first governor under Harding's administration little has been said, until a few months ago, about independence. One thing that Gov. Riley made plain was that Porto Rico is definitely a part of the United States, and that that means for keeps. Another thing that the cyclonic governor declared was that any person who advocated independence was disloyal to the United States government and therefore could not hold office under that government. That ran most of the independistas to cover and the more important political parties began to suppress the independence clause in their platforms. But independence talk is always good campaign thunder and with the socialists crowding the two more conservative parties so closely for control of the government, those parties (the Unionists and Alianzistas) are having to scrape up every appeal which is likely to give them a vote.

* * *

**Brookings Institute Report**

The long expected report of the Brookings institute, Washington, D. C., on social and economic conditions in Porto Rico, has been released. This report, a volume of 700 pages under the title of "Porto Rico and its Problems," is the result of a survey made between October 1928 and May 1929, under the direction of the Brookings institute by a specially selected staff of workers. Associated with Dr. Victor S. Clark, director of the survey and a former commisisoner of education in Porto Rico, were Dr. F. H. Newell, president of the Research Service, Inc., Washington; Prof. J. A. Dickey, of the University of Arkansas; Prof. Erich W. Zimmerman, of the University of North Carolina; Hugh J. Reber, former member of the American financial mission in Persia; Dr. Frank Tannenbaum, Henry P. Seidemann, of the Brookings institute, and others. Every person interested in Porto Rico would do well to secure a copy

(*Continued on next page*)

Boston university, with graduate work abroad at Oxford, the Sorbonne and the University of Berlin.

### Governor Roosevelt Speaks Word for The "Ancient Faiths"

Speaking before a commencement audience of 2,500 persons at Genessee (N. Y.) Wesleyan seminary, June 8, Governor Franklin D. Roosevelt of New York gave a good word for the literary classics, and also pronounced his firm belief that "the ancient faiths which we profess are still going to be the ancient faiths long into the future."

### Two Denominations Join in Forming Negro University

The people of New Orleans have just completed a campaign for $250,000 to guarantee the erection of a two-million dollar Negro university, health center and hospital in that city. Negroes of New Orleans pledged $117,000. The project provides for the consolidation of Straight college, a Congregational institute for Negroes, New Orleans university, a school of the Methodist church, and the Flint-Goodridge hospital. The two denominations interested are putting in $500,000 each, the General education board $500,000, the Rosenwald fund $250,000, and New Orleans citizens the remainder.

### Dean Knudson on U. of C. Divinity School Summer Staff

Dean Albert C. Knudson, of Boston university school of theology, is a regular lecturer on the staff of the divinity school of the University of Chicago, during the first summer term, June 16-July 23. He is giving two courses, one on the philosophy of religion; the other, on contemporary theology.

## PORTO RICO CORRESPONDENCE

*(Continued from preceding page)*

of this report for careful study. Here in Porto Rico the report has had a mixed reception. The political leaders are almost to a man against it. The objection is made not to the part that deals with the economic side of our island life, but rather to certain governmental reforms which are suggested. Far-reaching municipal reforms are suggested. The upper branch of the Porto Rican legislature is looked upon as entirely unnecessary and its abolition is recommended. The whole trend of the report is towards the cutting down of local autonomy. This, of course, in the interest of greater economy. However, such things cannot be expected to meet with the approval of the political leaders. Although the Brookings institute is entirely independent of any official connections with the United States government, yet the government has been blamed for the recommendations and the nationalist have been quick to take their cue and raise their cry of despotism and final extermination of all Porto Rican personality, and distinctive culture and life unless the octopus of Yankee rule is thrown off.

* * *

### Yet We Move Forward

But with all of this the island moves slowly forward. Without much sounding of trumpets, often unnoticed outside of their local communities, are real statesmen laboring effectively, although slowly, for the political, the economic, the social, the religious upbuilding of the island. The Porto Rican people are a noble people. Give them work and they do it, give them hope and they will struggle to fulfill it. Give them a trust and you will have no greater chance of being disappointed than in your dealings with any other people. There are big problems in Porto Rico, but they are problems separate and apart from the inherent character and personality of its people.

C. MANLY MORTON.

## BOOKS RECEIVED

The Mystic Will, by Howard H. Brinton. Macmillan, $2.50.

The Hebrew Religion, by W. O. E. Oesterley and Theodore H. Robinson. Macmillan, $2.50.

The Moffatt New Testament Commentary—The Gospel of Luke, by William Manson. Richard R. Smith, $3.50.

The Daughter of the Blood, by Herbert Bouldin Hawes. Four Seas, $2.50.

Educating for Peace, by Elizabeth Miller Lobengier and John Leslie Lobengier. Pilgrim Press, $2.00.

India Looks to Her Future, by Oscar MacMillan Buck. Friendship press, $1.00.

Trailing the Conquistadores, by Samuel Guy Inman. Friendship press, $1.00.

Ethical Teachings in the Latin Hymns of Medieval England, by Ruth Ellis Messenger. Columbia university press, $3.50.

Cardinal Characters of the New Testament, by Lawrence Otto Lineberger. Dorrance & Co., $2.00.

The Man of God, by Count Edouard von Keyserling. Macaulay, $2.50.

North Carolina, Economic and Social, by Samuel Huntington Hobbs, Jr. University of North Carolina Press, $3.50.

A Study of Student Homes in China, by Ava B. Milam. Teachers College, Columbia University.

Crime and Cure, by E. T. Wellford. Stratford, $1.00.

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### The Present and Future of Religion

Dr. C. E. M. Jobe, author of this new volume, is a public lecturer on philosophy at King's College, University of London, and for the British Institute of Philosophical Studies. Frequent articles from his pen appear in the Spectator, the Nation and Athenaeum and other magazines of great authority. His purpose in this book is to resolve the contradiction which he sees existing in the modern world, between the decline in orthodox religious belief and the diminishing importance of the churches on the one hand, and the growth of interest in religion, on the other. ($2.00)

### Hebrew Religion

The Religious Book Club, choosing this work of Oesterley and Robinson as the June monthly selection, says of it: "One of the distinctive merits of this discussion is that it sets the Old Testament literature and experience in clarifying relationships with the earlier forms of religion preceding it. Not only is there a careful consideration of the larger area of Semitic belief in general, but there is also a full examination of the very earliest stages of religious belief. . . . Upon this broad canvas the picture of the spiritual history of the Hebrew people is painted." Not easy reading, but of tremendous value to those who will master it. ($2.50)

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In keeping with modern interest, Dr. M. S. Enslin—Harvard Th.D.—has in his new book pictured the man Paul against the background of his age. He lays the emphasis, not on theology, but on morals. Dr. Enslin is professor of New Testament Literature and Exegesis in Crozer Seminary. ($4.00)

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